

HOW·NI·KAN

PEOPLE OF THE FIRE

Vol. 14, No. 11

Citizen Band Potawatomi Tribe

November, 1992

If it's Tuesday, it might be Jazz Night at Fire Lake

By Gloria Trotter

The players change from month to month, and you never exactly what you're going to hear, but count of it — some of the best jazz music in Oklahoma is played on the third Tuesday night of every month at Fire Lake Restaurant.

And best of all, it's free.

A growing number of music buffs — who are not necessarily jazz buffs — are discovering the best entertainment bargain around and are beginning to fill the popular restaurant on what can be a slow night in the trade. In fact, the jazz night has proved so popular that, after the first of the year, it will be scheduled twice a month instead of only once a month.

And if it really catches on, Jazz Night could begin to make a dream come true for Don Woolery, the restaurant weekend pianist who is making it happen. Woolery dreams of holding a jazz festival, featuring the best talent in the region, each year on tribal grounds. "The pow wow grounds would be an absolutely perfect place for an outdoor jazz festival," he said. "And then if that were successful, we could have a bluegrass festival and a blues festival and a ..."

Woolery's dreams were partly inspired by the tribe's long-range entertainment complex plans. With more and more people coming in for the casino and bingo hall events, as well as tribal events such as pow wow weekend, he sees the need and opportunity for more musical offerings as well. That's one reason he began calling up talented friends around the state and asking them to come and "jam" once a month at Fire Lake Restaurant.

And they did. They come and they play for tips — really. They come from all around, and they have a great time. Different ones come at different times, but the core group has remained basically the same, and they even take time to rehearse for their gigs at Fire Lake. Woolery set the evening up for Tuesday because that's an off-night for the musicians, most of whom are working at other places — for pay — on weekend nights.

The three musicians who form the core of the group are:

Greg Tivis — Tivis plays piano and trumpet, as well as organ and electric bass. A graduate of Central State University, he has worked on luxury liners and on the road with Russ Morgan's Band. He appeared with Morgan at the Las Vegas Union Plaza Hotel last spring, ending the stint with a recording session. A resident of Lindsay, Okla., he is featured on the recording of "Shubert's Serenade" which just been released. "Greg is one of the

finest pianists in Oklahoma," said Woolery. "He just gets better and better."

Phil Mitchell — An Ada, Okla., resident, Mitchell plays bass and electric bass. An audience favorite because of his enthusiastic playing style as well as his ability, he too is a graduate of CSU. He appears at the Waterford Hotel in Oklahoma City Wednesday through Saturday nights with the Barton Band. "It is a joy to

hear Phil play," Woolery commented. "He does more with a bass than most musicians."

John Anderson — Anderson, from Tahlequah, plays trumpet and flugelhorn. He is currently a recital away from earning his master's degree from the University of Central Oklahoma. "John is truly a master musician who always provides the listener with memorable

solos," Woolery said.

Also appearing for the first time on a recent Tuesday night were four other musicians:

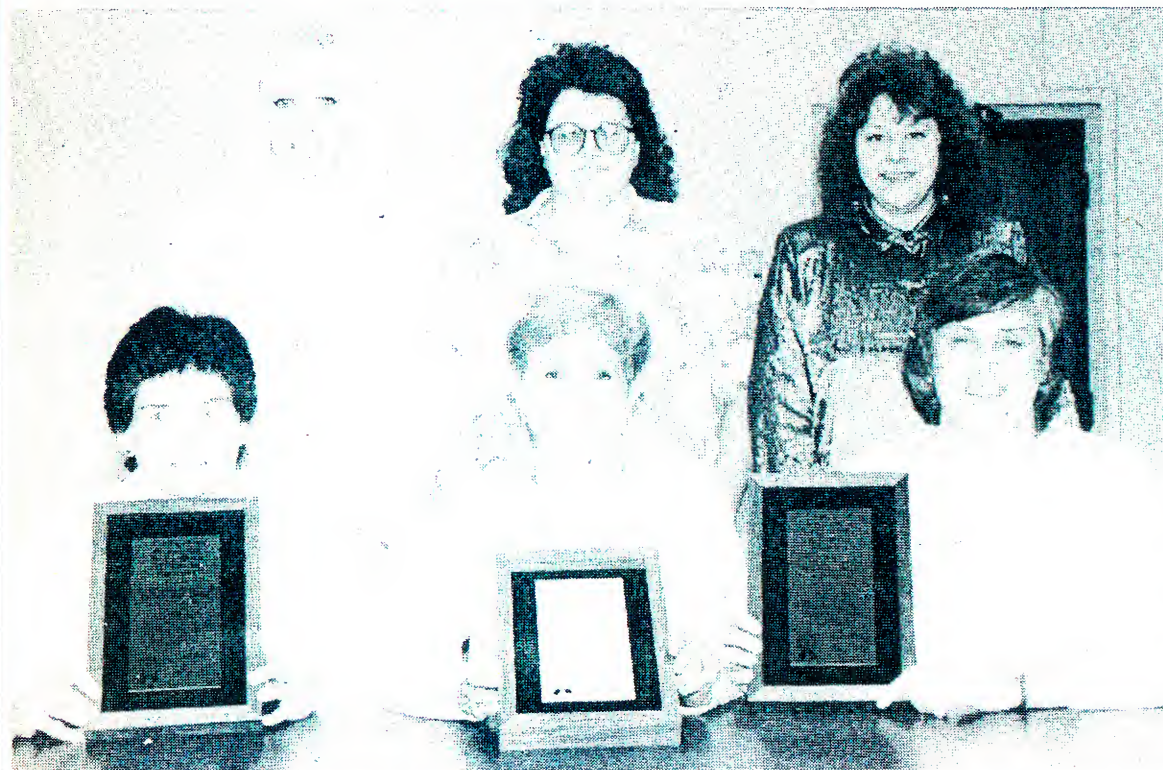
Stan Blanchard — Blanchard, who plays the vibraphone, lives in the Oklahoma City area where he is active as a choir director, pianist and vibraphonist with several churches.

Please turn to page 16



TRIBAL TRACTS

Four Years In A Row!



For the fourth year in a row, the Citizen Band Potawatomi Tribe's accounting department has won the coveted "Certificate of Achievement for Excellence in Financial Reporting" from the Government Finance Officers Association. The latest award is for Fiscal Year 1990-91, and again recognizes the tribe for its consistently high quality of record keeping and reporting procedures. The award honors only those who "achieve the highest standards in government accounting and financial reporting." Pictured with the growing collection of plaques are, front row from left, Becky Carter, Director of Accounting Carolyn Sullivan, and Director of Enterprise Finance Susan Reinish; back row, Dee Garretson, Letha GoodChief and Patty Hawkins.

Lone Eagle explains why Potawatomi are secretive

Dear Miss Isaksen;

You may not be aware of the fact that the Potowotomi People are perhaps the most primitive, and by far the most secretive of any tribes left. It is very hard for white people to break through that shell and see the Indian from the inside. That of course is because so many treaties have been broken and the Indians have been so much exploited by the Whites, while at the same time they have no protection such as recourse to the laws, damage claims, suits, or any other means of self defense. Naturally they have built up something of an "I don't trust you" viewpoint in regard to the white race. It is understanding and equality that is needed on both sides of the picture. That is quite an obstacle to overcome but with the co-operation of leaders among both races some progress should be made.

There is no one however that can have power to wave a magic wand and thus undo the evils that have been so pronounced over a period of two to three hundred years. It must be a rather slow process, and requires the earnest efforts of many people for a long time.

And now a personal word. Here are the names of some Potowotomi boys and girls as you asked. George Thunder is about 18 and slated to go into military service very soon. His father is a Medicine Man, but George was sent to a government school where he was turned against the Indian religion, the Medicine Lodge. Returning home a Christian, he went a few times to a Christian Church but because of his race it was made known to him that he was not very welcome, so now he is more or less without a religion of any kind. Quite confused, as you might expect, and also rather sour towards the White Race. Can you see his position? He may or may not answer you, but when I write him I will try to encourage him to correspond.

Arnold Nah-Bah-Kah. Just a school boy but a bright lad and the son of the Nah-Bah-Kah that I wrote you about. He of course is 100% Mi-Di (Indian religion) and is old for his age. He knows many of the secrets of lodge as well as the Dream Dance ritual and care of the drums. One would not expect to find this in a boy of his age. He is now gathering materials for his Medicine Bundle, a MUST if he is to enter the lodge.

But bear this in mind. Many times these same Indians as well as their ancestors have been tricked into all sorts of deals that at first looked like sincere friendship, but later turned out to be a land grab or a timber grab or something so that they are a little shy about accepting everything that is told them, as gospel truth.

In fact the Totem Pole in the Potowotomi State Park in Door County, a pole made by the Potowotomi people at the request of the State, appears to be simply decorative, but in reality tells this story in symbols. First: the carefree life of the Indians in a land of peace and plenty before the coming of the whites. Second, the coming of the explorers and the belief that these white people were Spirits or Super-Human. Third, the coming of the fur traders who had with them many things that the Indian people needed, knives, kettles, etc. Fourth, the Black Robes

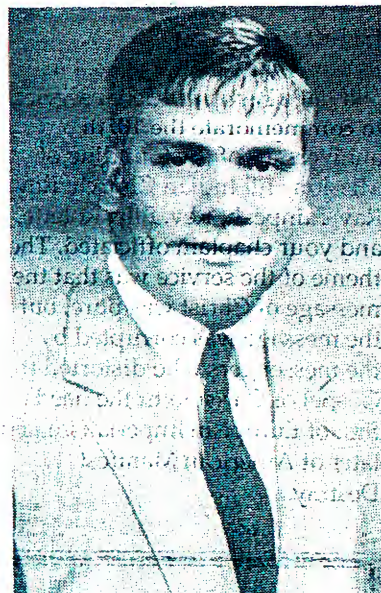
May 5, 1951

(Priests) who preached Peace on Earth and good will among all races, thus winning many converts. Fifth, the wars between the White (French and British) in which the Indians were assured of many blessings if they helped the French. This they did with great valor and defeated Braddock badly. The sixth is the coming of the white settlers, driving the Indians into the unknown land of the setting sun at bayonet point. This is the brief history of these People, a history which perhaps explains better than anything else why they hesitate to believe. Can you understand?

May you forever have that strength, that determination, that power to bring all people to a better understanding, a feeling of brotherly love and trust. And "Ka-Sha Man-Na-Doo ten-ah kee-win end-day ah Cha-Mok-Ah-Mon Nee-Gee" or in other words "God Bless You."

Your friend,
Lone Eagle

I hope my fellow tribal members are enjoying these letters from Lone Eagle and the treasures that they give to each of us. Please feel free to call 1-800-880-9880 or to write to the chaplaincy c/o the Potawatomi Tribe, 1901 S. Gordon Cooper Drive, Shawnee, OK 74801. Sincerely, Norman Kiker, Chaplain



Junior Lowden On First Team

Southwestern Oklahoma State University earned a berth in the NAIA playoffs for the first time since 1977 with a 27-20 victory over Northeastern Nov. 7 due in part to the pass catching of Tecumseh product Junior Lowden, who caught three passes for 93 yards. One of the receptions was a 65 yarder on which Lowden scored to put the Bulldogs ahead in the fourth quarter. Lowden was one of seven Bulldogs named to the Oklahoma Intercollegiate Conference first team. Southwestern held the district's and the nation's top spot until the week before when they were upset by Southeastern. That loss is the only blemish on the Bulldogs' 8-1 season record.

Brief but important ...

Mystery photo identified

Mrs. Emily Holloway, widow of William Leonard Holloway, correctly identified the photo of the Holloway children in the August HowNiKan.

Thank you for the wonderful response we get when we publish mystery photos.

Donations to the HowNiKan

Mary & William Anderson, CO - \$10
Leman Holloway, OK - \$10
Jane Rutherford, OK - \$5
Susan Belcher, CA - \$5

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HowNiKan!*

TRIBAL TRACTS

Young tribal member chosen for trip to London

(From *The Seminole Producer*, Oct. 25, 1992) — Two Seminole girls — including tribal member Ashley Davis — have been selected from thousands of cheerleaders across the country to participate in a New Year's Day Parade in London.

Five girls were chosen from a group of over 600 girls at a recent UCA cheerleading camp. Davis and Amy Allison will be departing the day after Christmas and will enjoy a host of activities before performing in the Lord Mayor of Westminster's New Year's Day Parade.

Beside the parade, the girls will visit the Houses of Parliament, Big Ben, the Tower of London, Madam Tussaud's Wax Museum and the Hard Rock Cafe.

"I can't wait to go to the disco," Ashley said.

"I want to shop in London," said Amy.

"Yeah, shopping," Ashley agreed.

The pair have been agreeing for quite some time now. They have been friends since for as long as they can remember.

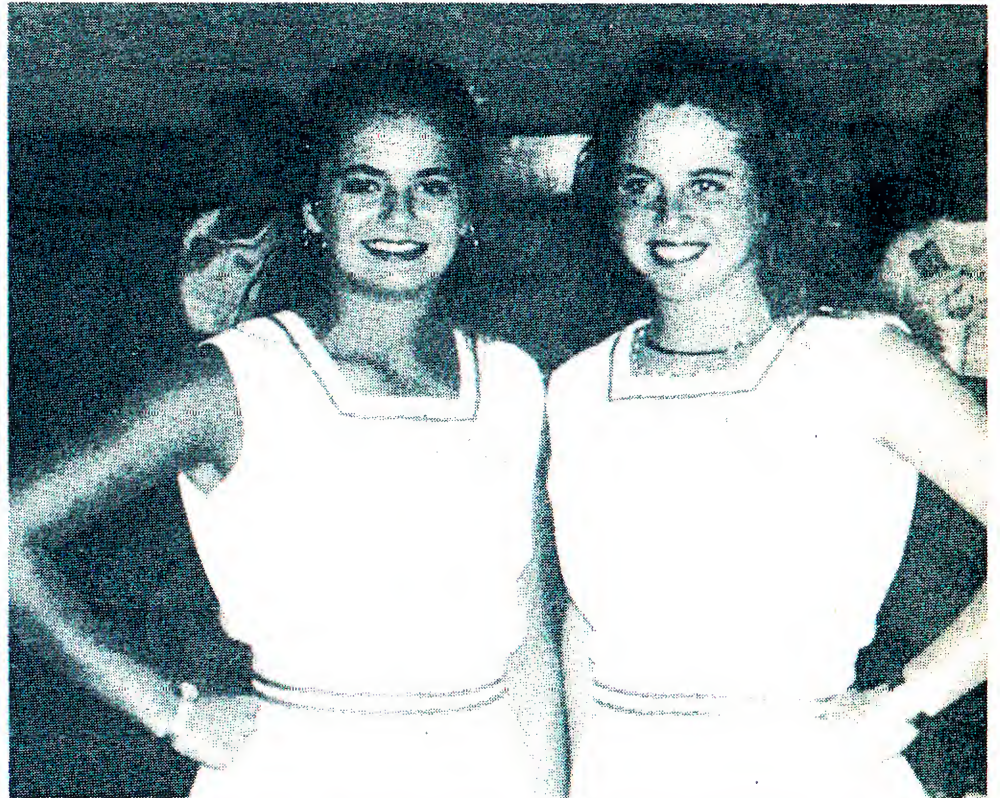
Other activities and scenes they are looking forward to seeing are double decker buses, castles, subways, tea, Buckingham Palace and they want to check out the food.

They also have a lot in common. Both have relatives from Europe, have served in student council, both have been in choir and are both members of the First Baptist Church and the Fellowship of Christian Athletes.

Amy also was crowned homecoming queen recently and will be playing softball while Ashley will be playing tennis and in contention for all-state honors. The girls said they would miss each other after going to college but would keep in constant touch with one another.

Neither has decided where she is going to school but Ashley knows she is going to play tennis and study to teach high school and coach women's athletics. Amy, on the other hand, is going to study law and hopes to one day practice corporate law.

Ashley is the daughter of Tribal Administrator and Secretary/Treasurer Bob Davis and his wife Jari.

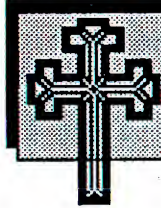


Amy Allison and Ashley Davis will be in England for New Year's

Heritage Fest includes service observing church's anniversary

ISH-KO-TE

This year's Heritage Fest in Shawnee Park included a service to commemorate the 107th anniversary of the founding of Mission Hill Indian Church. Rev. Ray Tainpeah, Rev. Ellis Rolette, and your chaplain officiated. The theme of the service was that the message of Christ was pure, but the message was corrupted by the messengers who distorted the Gospel of Christ to fit the needs first of European imperialism and later of American Manifest Destiny.



A message from the chaplain...

by Rev. Norman W. Kiker

In our work at Mission Hill Church, Ellis and I attempt to heal these wounds by dealing with the truth of the message of Christ, which was one of peace and respect for all. In our day many of our Christian denominations still preach and insist that

our Indian people must be cloned to fit the European or American Christian mold; thus we may have many Indian people who have given up on their traditions and their culture because some messenger has told them in so many words that Jesus Christ

would not respect or have anything to do Himself with Indian tradition.

As many of us know, the Lord was scrupulous in following tradition, and came into conflict with the Jews of His day who corrupted the spirit of tradition as known among the Jewish people of his time. He also sat and feasted with the sinners of his area. He lived among the common people. The spirit of Indian life is a spirit of one God, and that spirit calls for much dedication and sacrifice.

The message we try to give to our brothers and sisters is not one of defeat and condemnation. We no longer insist on our Indian children not speaking their own language. In fact, it is a highly regarded attribute in this time. We as Potawatomis are attempting to reclaim our cultural ways to the extent that we can. The Lord Jesus Christ would insist upon the little ones having the richest and fullest lives, both spiritual and physical, along with the worship of God.



Super Sign

The large lighted sign shown left of the tribal convenience store in this photograph was recently purchased by the tribe. The highly sophisticated sign can alternately flash many different messages which have been programmed into its memory. Since its installation, most of the messages have been to promote the bingo hall, but it has also been used to advertise specials at the store, Fire Lake restaurant and other tribal events and enterprises.



Thanks for the scholarship

Dear Scholarship Committee,

I would like to take this opportunity to express my sincere gratitude for the scholarship you have bestowed upon me.

Having recently turned forty years of age, I'm sure one can appreciate the difficult decision I had to make in #1) Getting my GED since I was one of those intelligent teenagers who didn't need to further their education and therefore quit school at 16, in the 9th grade. #2) Continuing my education knowing the financial strain it would create and the time it takes away from your loved ones to promote one's success.

As a member of this great tribe and nation of native Americans, I extend my sincere "Thank You" to all who have made this program possible.

To the youths of all sects: "Please get every bit of knowledge you can while in school and don't wait as I have to further your education; time is relevant and of the essence." Through education, application of one's education we can all change the immediate "stigma" of the American Indian and raise public awareness of our abilities in this new age of technological advancement.

We shall overcome and march forth to victory ... through education.

Brother

Terry J. Levier

Future Scientist in Electronic Technology

Russian wants to know about Tribe

Dear friends,

Greetings from Russia!

My name is Victor. I'm interested in Native American history, culture and spiritual world. And I try to learn as much possible about Native Americans of the past and those of today, people, culture, traditions.... But unfortunately, in spite of perestroika and great changes everywhere, the quantity of information on these subjects is still not sufficient in my country. I would be very grateful to you, dear friends, if you found a opportunity to send me more information on Citizen Band of Potawatomi of Oklahoma, please. Of course, if it is not too much trouble to you.

Sincerely Yours,

Victor Belyaev.
ul. Olega Koshevogo
d. 21, kv. 103
Pskov, 180019
Russia

Denver council was a success

Dear How-Ni-Kan,

I would like to thank all the people that helped make the Denver Regional Council Meeting such a success.

My wife, Kelly and I had a very interesting and fun time. The books we purchased are a welcome addition to our collection. I especially want to thank Rocky Barrett for taking time to speak with us about the symbolism, mysticism, and history of our tribe that normally doesn't get discussed. It was enlightening. I also want to express my gratitude to the scholarship committee for their help in obtaining my Graphic Arts Degree. (I graduate in April 93 from Rocky Mountain College of Art & Design).

Bill Anderson
Aurora, CO

From you to all of us...

Pictures sent to The Hownikan by Tribal members



George Edward Beaubien, who married Elzora Scrivner in Illinois
(Picture sent in by Florene Baker of Midwest City, Oklahoma)

Improving communication with kids

"You never listen to me" is a complaint heard as often from children as parents. Good communication helps children and parents to develop confidence, feelings of self-worth, and good relationships with others.

- Teach children to listen...gently touch a child before you talk...say his/her name.
- Speak in a quiet voice...whisper sometimes so children have to listen-they like this.
- Look a child in the eyes so you can tell when he/she understands...bend or sit down...become the child's size.
- Practice listening and talking...talk with your family

about what you see on TV, hear on the radio, or see at the park or store (talk with your children about school and their friends).

- Respect children and use a courteous tone or voice. If we talk to our children as we would our friends, our youngsters may be more likely to seek us out as confidants.
- Catch children and teens being good. Praise them for cooperating with you or their siblings, for doing those little things that are so easy to take for granted.
- Use door openers that invite children to say more about an incident or their feelings. "I see," "Oh," "Tell me more," "No

kidding," "Really," "Mm hmmm," "Say that again, I want to be sure I understand you."

- Praise builds a child's confidence and reinforces communication. Unkind words tear children down and teach them that they just aren't good enough.
- Children are never too old to be told they are loved. Saying "I love you" is important. Writing it in a note provides the child with a reminder that he/she can hold on to.
- Give your undivided attention when your children want to talk to you. Don't read, watch TV, fall asleep, or make yourself busy with other tasks.

One hundred ways to praise a child

Wow*Way To Go*Super*You're
Special*Outstanding*Excellent*Great*Good*Neat*Well
Done*Remarkable*I Knew You Could Do It*I'm
Proud Of You*Fantastic*Superstar*Nice
Work*Looking Good*Your On Top Of
It*Beautiful*Now Your Flying*You're Catching
On*Now You've Got It*Your
Incredible*Bravo*You're Fantastic*Hurray For
You*You're On Target*You're On Your
Way*How Nice*How Smart*Good Job* That's
Incredible*Hot Dog*Dynamite*You're
Beautiful*Nothing Can Stop You Now*You're
Unique*Good For You*I Like You*You're A

Winner*Remarkable Job*Beautiful
Work*Spectacular*You're Spectacular*You're
Darling*You're Precious*Great
Discovery*You've Discovered The Secret*You
Figured It Out*Fantastic Job*Hip,Hip
Hurray*Bingo*Magnificent*Marvelous*Terrific*
Phenomenal* Super Work*You're
Important*You're Sensational*Creative
Job*Super Job*Exceptional Performance* You're
A Real Trooper*You Are Responsible*You Are
Exciting*You Learned It Right*What An
Imagination*What A Good Listener*You Are
Fun*You're Growing Up*You Tried Hard*You

Care*Beautiful Sharing*Outstanding
Performance*You're A Good Friend*I Trust
You*You're Important*You Mean A Lot to
Me*You Make Me Happy*You Belong*You've
Got A Friend*You Make Me Laugh*You Brighten
My Day*I Respect You*You Mean The World To
Me*That's Correct*You're A Joy*You're A
Treasure*You're Wonderful*You're
Perfect*Awesome*A+ Job*You're A-OK-my
Buddy*You Made My Day*That's The Best*A Big
Hug*A Big Kiss*Say I Love You!

P.S. Remember, A Smile is Worth 1,000
Words!!

Walking On

Thomas P. Cooper, 82 of Everett, Pennsylvania, died Wednesday, October 7, 1992, in Memorial Hospital of Bedford County.

He was born November 16, 1909, in Kildare, Oklahoma, a son of the late Thomas Myrtle Vieux Cooper.

On June 23, 1932, in Kansas, he married the former Reona F. Hupp, who survives, along with three sons, Thomas Eugene of Wichita, Kansas, Chester Allen, married to the former Donna Jandreau of Clay, N.Y.; Loren D., married to the former Helen V. Clouse of Everett; a brother, Harry Cooper, Royalton, Illinois; two sisters, Loretta Turner and Berdina White, both of Houston, Texas; eight grandchildren and 10 great-grandchildren.

Mr. Cooper was a member of the Community Grace Brethren Church in Everett and was a retired terminal manager for Spector Freight Systems.

Funeral services were held Oct. 9 in the Dalla Valle Funeral Chapel with the Reverend Steve Jarrell officiating. Private burial was in Rays Cove Cemetery.

Memorial contributions may be made to the American Heart Association or the Community Grace Brethren Church.

Exhibit describes Native American women's dress

(From *Mistletoe Leaves*, Nov. 1992, a publication of the Oklahoma Historical Society) — An exhibit describing the significant roles of Native American women in religious ceremonies, craft guilds, and other tribal activities is being presented through December in the Layton Gallery of the Oklahoma State Museum of History.

The exhibit is called "Distinctively Woman: Tribes of the South Plains" and is one of a series of events planned for Indian Heritage Month throughout Oklahoma in November.

"We wanted to avoid the stereotypical exhibits that often present Native American women as subservient to men," said curator Stan Byers. "Many tribes had special societies or craft guilds in which only women could belong. There were even tribal religious ceremonies in which only women could perform."

"We also show how the dress of women varied among the Southern Cheyenne, Southern Arapaho, Osage, Kiowa, Comanche, Western Apache, Wichita, and Pawnee tribes. Stereotypes often indicate that all Native American women dressed the same way, but that's not true."

The exhibit includes more than 50 authentic artifacts, including an Osage wedding dress with accessories, a calico print dress from the Red Store (the Kiowa and Comanche trading post at Fort Sill), and a Cheyenne leather dress. Other artifacts include knives, a quilled medalion, a wool shawl, and a variety of moccasins, leggings, and belts.

The exhibit also presents nineteenth-century photos, three paintings by contemporary Native American artists, and several examples of "ledger art" to illustrate the native American perspective.



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		XXL - Potawatomi Pow Wow T-Shirt		12.00	
		Youth - Pow Wow T-Shirt		10.00	
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		Suede Address Book with Small Seal		4.00	
		Suede Photo Album		4.00	
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REGIONAL OFFICE REPORTS

Traditional ways bring blessings to wedding, hunting

Bozho from Oregon:

It has been a wonderful month for us here in Oregon. We finally got rain after a long drought, and the men all seem to have had good luck in the woods. Since deer season and elk season were so close together this year, it made for a long vacation. That is for the ones lucky enough to go both hunts. At deer camp, my oldest son, Joe, smudged our camp with sweet grass, dedicating the hunt to our ancestors and family members no longer with us. It seemed to help, as we got four nice bucks, and since that worked out so well we decided to do the same at elk camp. Not quite so good but did bring home a couple nice big elk.

We would like to share our good luck with our members and friends so we are planning a potluck dinner and get together, (mini pow-wow) sometime in December or January. Call the office at our toll free number if you are interested in coming (1-800-522-3744).

On October 18th, about a hundred guests and tribal members attended the wedding of Joseph Baptiste and Susan Prosser. The wedding took place at a small Catholic meeting hall in St. Louis, Oregon. Bill White Eagle Wilson performed a traditional Indian wedding. The congregation was seated in a circle around the wedding party. In the middle a circle was formed with the flags in the four directions. Inside the circle the wedding couple stood with their immediate family, and since this was a second marriage for both Joe and Susan, they also had their children standing with them. It was a moving and beautiful wedding performed so well by (Wab-G-New_ White-Eagle. He explained each step and what it meant to the Indian people. The non-Indian guests were very impressed that the Indian religious beliefs are so close to their own. The groom presented her family with seed corn for the next year's crop, which was his wish



Smudging hunting camp with sweet grass helped these hunters bring home deer, elk

for their prosperity and she presented his family with corn bread, made by her own hand. This was to prove she could be a good wife and was capable of cooking for him. (If we ate the cornbread, we approved ... if we spit it out, we did not). We all ate the cornbread. After a blessing and exchange of wedding bands the couple was pronounced married and wrapped in their wedding blanket that was made for them by Joe's oldest sister Regena and cousin Linda. A potluck lunch followed after the couple cut cake and opened gifts.

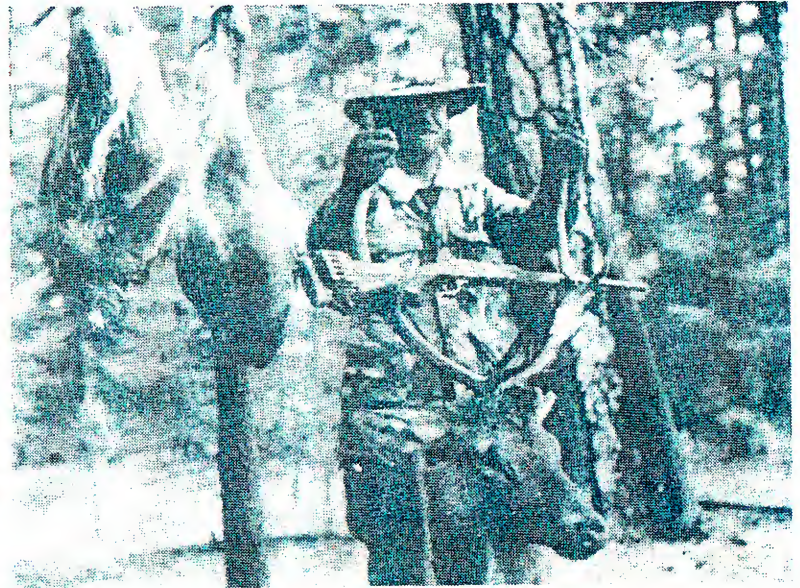
I attended the Monmouth, Oregon Pow-Wow on October 24th. It was their 2nd annual. They had a good turnout with eight drums attending. Our princess Shyloh West, who represented our tribe at this Pow-Wow, is a Potawatomi from Eugene. She is a beautiful young lady that dances fancy shawl in competition as well as traditional. Shyloh is very good with the little girls that are just beginning to dance, always eager to help them learn. The Oregon Potawatomis can be very proud that she has been selected by the Business Committee to represent the Potawatomi Tribe at the 20th Annual Pow-Wow in June this next year, in Shawnee, Okla-

homa. May all the good spirits go with you, Shyloh.

We really enjoyed ourselves and met some Prairie Band Potawatomi there, and visited with some of our Kickapoo friends. They were very helpful in helping us with our Pow-Wow earlier this year. I sure would like to see more Potawatomi attending these Pow-Wows and Indian functions. If you need dates, call me at the regional office to see what's going on in your area. I will try to keep an update on events in Oregon. If any of you are interested in dance classes or building regalia, we have good resources available for supplies and people to help you. Classes are available for moccasin building, beading, dress, any type articles that you are interested in learning.

The Salem Dance Club meets the second and third Tuesday of each month at the Richmond School in SE Salem. It is \$15 for a family and they teach all the traditional Indian dances plus have a lot of social functions. Call if you are interested.

It is the time of year that all seniors are taking their SAT tests for college. Jason Kilby, a senior at Gervais HS, is trying to be patient for the results of his test. I know there must be others of you



Susan Prosser and Joseph Baptiste were joined in a wedding ceremony incorporating many Native American traditions.

Watch for a future story and pictures sharing ideas for a traditional wedding with others of you who may be interested.

out there. We would like to hear from you and if there is anything we can help you with with your college enrollment or financial

aid, please let us hear from you. Migwich,

Rocky Baptiste

Potawatomi language teacher sought in Houston region

We are enjoying "Indian Summer" here on the Gulf Coast.

I realize a new meaning of this seasonal description, as I walk through the park where I hope to share with all of you the next Houston Area Council meeting. There are many large and beautiful trees, winding roads and a small stream running through. With leaves falling from some,

evergreens mixed throughout, and a breeze whispering by, Mother Nature is certainly evident.

I look forward to our Spring meeting.

It has been a pleasure to meet and talk with those of you who have called this month. I hope to hear from more of you in the near future, and to know you all eventually.

If anyone among you can

speak our native language, and feel qualified to teach, please contact me. It is my hope to arrange a class as soon as a teacher can be located. I think that all of us would be willing to contribute a small fee to pay a teacher for the privilege of learning. I would like to hear your thoughts on that. I feel it is my obligation to learn, and to pass on our language if I am able. I have been in telephone

contact with the American Indian Resource and Education Coalition, Inc. in Austin. Ms. Barbara Woelk chairs the Education Committee of that group, and she is researching for us the possibility of locating medical doctors of Native American decent in our area, since the only "Indian" clinic in Texas is in Dallas, and thus not practical for most of us.

I certainly welcome any and all thought you have regarding

how I can best serve as your Area Representative. And all the help you feel you have time to offer. I would like to have a meeting this fall, among ourselves, to get better acquainted, and to plan future events I will be working to that end.

My very best regards from Southeast Texas.

Lu Ellis
1-800-272-7957

REGIONAL OFFICE REPORTS

Many people helped make Denver regional a success

So many people to thank! To all of you who helped make our first outdoor Regional Council Meeting such a success, my heartfelt gratitude. Close to 200 people attended. I am proud to say that every state in this region was represented, Utah, Wyoming, Nebraska, Western Kansas, and all parts of Colorado. Thanks to all of you who made the long drive. I hope the day met your expectations. Thanks to those of you who pitched in to help, many without being asked, and a special thanks to all of you wonderful ladies who brought those delicious desserts.

We could not have asked for a more beautiful day. The view from the deck of the beautiful Chief Hosa Lodge was of the Continental Divide with its light dusting of snow and was spectacular.

It was so nice to see our entire Business Committee again, as well as Esther Lowden with her "goodies" from the Gift Shop. I really appreciated the kind words of encouragement from all of

them and it is an inspiration for us to have an even bigger and better council meeting next year.

Thank you, Jeremy, for talking about our new programs as well as your storytelling session for the children. However, when I walked into that room, I saw as many adults as youngsters listening to your stories. Thanks again.

I think everyone was more than pleased with the wonderful variety of food on the buffet table. I know that no one walked away hungry. The hosts at the lodge were so helpful in helping me plan the day's activities, including the menu, that I have to give a special thanks to David Christie of the Chief Hosa Lodge. Hope to see you again next year.

A special thanks to our entertainers, especially Mike Little Deer for taking over on short notice and coordinating the dancers and acting as MC, Drummer and Singer. I thought his son's Hoop and Eagle dances were especially inspiring. Mike is from the Cliff Dwellings museum

in Manitou Springs. If any of you are in that area, stop in and see his group's performance. You won't be disappointed.

It was such a busy day, I didn't get to visit with nearly as many of you as I would have liked, but I do hope you will feel free to give me a call at any time and I will try to help if I can.

Many of you expressed an interest in beading classes which are starting soon. I will be in touch with those of you that signed up. If anyone else is interested, just give me a call for details. You do not need to make a long term commitment. Each class will be on a separate project and we will be starting with earrings. So you can come to only one class, or several, depending on your interests.

Also, I will be getting to those of you who were interested in the various pow wows and cultural events in the area. I am compiling a list now and will let you know.

To those of you that signed up for the handouts that we ran out of, don't give up on me. I am

getting them copied now and you will be getting them soon.

In closing, I want to thank Lu Ellis in Houston, and my buddy Rocky in Oregon for their kind words of encouragement and moral support, but especially my

friend Kim Anderson in Dallas for the special delivery hug. It really helped.

Norma Whitley
Denver Regional Office
861-1140
(800)531-1140

Kim Anderson resigns Dallas post

North Texas Regional Representative Kim Anderson has reluctantly turned in her resignation, citing conflicts in her personal schedule and pressing family commitments.

"After a year of learning, growing and sharing, it's a decision that doesn't come easily," she said recently. "I consider this program to be a great step forward for the Potawatomi people and pray that continues in a positive direction."

Kim will field phone calls and maintain the office until a replacement can be found.

"And that's not going to be easy," said Regional Council Coordinator Jeremy Bertrand Finch, whose job it is to find that person. "Kim and Craig Anderson have been an integral part of the program from day one. With no precedent to guide them, they made important inroads into the regional representation process which helped set the direction and tone for those who were to follow."

Finch went on to say that "Kim's intelligence, cheerful style, dedication and professionalism will be sorely missed by all."

Southern California region plans Southwest Museum tour

Bourzho from sunny Pasadena!

Thanks for the response to my recent call for volunteers. I can still use all I can get, so use the telephone numbers below and call. Once we get enough names together, we can organize our regular regional meetings, which will be located here in Pasadena, probably on a bi-monthly basis.

Activities planned for our region this fall include a group visit to Los Angeles' Southwest Museum located just off the Pasadena Freeway in the Mt. Washington area. I'd like to hear from those of you who are interested in having a private tour of the facility and its superb collection of Native American art, crafts, clothing, tools, dwellings, and historical artifacts. Although the museum concentrates on the Native peoples of the Plains, the Southwest, California, and the Pacific Northwest, it's a tremendous experience to see the collection and compare the many different lifeways of our brothers and sisters from other tribes. As with all regional activities, your interest is all I need to get things set up.

An activity which will be coming next spring is a tour of local mountains and arroyos with one of two excellent guides who will point out native plants and elaborate on their uses. Both of these local experts also have extensive knowledge in traditional crafts techniques, so they can probably answer that off-beat question that's been stalling your craft project.

I have given a Native American story telling camp for kids in the past and would be willing to do it again, this time concentrating on Neshnabek stories (from the Potawatomi, Ojibway, and Ottawa). I have a mountain cabin in the San Gabriels where I conduct the camp, telling the stories and doing environmental activities directly relating to those stories. I can only handle about a dozen kids, but I'm very flexible on the ages. It will be free of charge in the conventional sense, but I warn you, parents are expected to become a part of the camp support system by carrying in supplies, making meals, and cleaning up. So, if you want to dump the kids for the weekend and head for Vegas, this activity is not for you.

We're still working on a definite date and location for the next Regional Council Meeting roughly slated for the Spring. As most of you know, our region is spread from the Grapevine (I-5 at the pass) in the north to the Mexican border to the south. Some proposed locations include Huntington Beach's Central Park, the Eaton Canyon Nature Center in the San Gabriel Valley, and a few of the local pow-wow sites, including in the Santa Monica Mountains near Malibu. If you have a preference and can suggest a good site (with kitchen facilities and the ability to have fire), please let me know.

Megwetch,

Jeremy Bertrand Finch
(818)796-2008 or 1-800-432-2008

Volunteers needed in Washington state

The Washington State Regional Office officially opened Sept. 28th. I am honored that I was asked to serve as the Representative. I'd like to share with you some of the opportunities I've had this month.

On October 11, Daybreak Star Indian Cultural Center for the United Tribes hosted a special Mass, celebrated by Seattle Bishop Thomas Murphy, to commemorate 500 years of our survival as a Native People. A local drum group participated, along with local singers. Together we worshipped as one family, with approximately 200 people attending. A noon meal was followed by a panel of tribal leaders sharing their concerns with Bishop Murphy, who also responded to questions and comments from the audience. The day concluded with a healing ceremony as candles were lit and prayers offered for our ancestors. It was a beautiful day.

The University of Washington Native American Student Congress offered a week of activities October 12-17, including a two-day Native American Higher Education Symposium. Tribal representatives, myself included, met with professors, students and support people from the university to share information, needs and to learn about life on campus. Handouts were plentiful. Native American artwork was on display all week while storytellers shared traditional stories with

a group in the Student Union Building.

I have contacted the Native American Task Force, a part of the Church Council of Greater Seattle, and we are now on their mailing lists, which means we receive a copy of their monthly calendar, listing activities statewide. They are an educational group, acting only when invited to do so. Thus, they show respect to the people they hope to serve.

I haven't yet located a place for our Regional PowWow next year. So far, my feelers have met with resistance, but I'm still trying.

Meanwhile, I need volunteers. Please let me know your interests

and what you'd like to do to help the tribe. Can you speak to children (I have need of a storyteller to speak to a group of preschoolers in North Seattle), to elders? Can you teach us traditional ways? If we don't learn now, we may lose our teachings forever. I have a vision of our People vital, connected and restored. If you share my vision, give me a call at 723-8055 (or 1-800-722-8055). Together maybe we can turn that vision into reality.

Bosho,

Susan Campbell
3523 Anthony Pl. So.
Seattle, WA 98144-6804

Campbell named Washington rep

Susan Joyce Campbell of Seattle, Washington has been selected as the Regional Representative for the Washington state area.

Susan is a Vieux, descended from Louis Vieux, who was also active in Citizen Band Potawatomi tribal affairs. Born in Kansas, she has lived in the Seattle area since age thirteen, where she raised a family of three children, now ranging in age from fifteen to twenty-five.

Susan has been researching her genealogy for over twenty years and is a very strong resource for genealogical information in the northwestern states area. Her research has led her to traditional tribal lands in Wisconsin, Illinois and Mackinac Island. She's also one of our dedicated tribal members who is personally active in marking the Trail of Death throughout Illinois, Indiana, and Kansas.

We welcome her to the program and invite all tribal members in the Northwestern region to get in touch with her and introduce themselves.

Susan can be reached at:

Citizen Band Potawatomi Tribe, Washington State Regional Office, 3523 Anthony Place South, Seattle, WA 98144-6804, Local calls: (206)723-8055 or toll-free (800)722-8055.

REGIONAL OFFICE REPORTS

New seed bank program offered to tribe

By Jeremy Bertrand Finch

I come to you in this season of giving thanks to make a very simple request: next spring, grow a traditional garden. It doesn't have to be big. It doesn't need to be fancy. You won't have to buy the seeds; we'll give them to you. And you won't have to search gardening manuals for instructions; we'll mail them to you. All I

ask is that you enjoy the experience with your family and perhaps send us some of the seeds you harvest next fall so we can replenish our supply.

Sound too simple? Wondering what is the point? Read on.

As any school child will tell you, the modern Thanksgiving holiday celebrates a particular incident in our history in which a feast was given to thank God for a good harvest and for the friendship between the early Euro-American settlers and their Native American hosts on this continent.

Coming together to give thanks for Mother Earth's bounty was not, however, new to us. Among Native American people across this land there are many ancient stories about how we first got these foods and many others, all given to us by Gitche Manitou. We have long had ceremonies and celebrations to show our gratitude for the many gifts of the natural world, including those gifts brought about by our own labor, such as in a garden. What has changed over the intervening years since that "first" Thanksgiving is that most of us now celebrate the miracle of these gifts with a holiday that has been overwhelmed by Euro-American traditions. It is time to remember our own traditions, and in doing so, honor those who kept them alive and passed them on to us. An excellent way for us to do that is to grow traditional gardens.

Although many Native American people did not, the Potawatomi have always tended home gardens to supplement their other sources of food. The mainstay crops were corn, beans, and squash, most notably the pumpkin. It is also proper to grow some tobacco for gifts and for use in ceremonies and prayer.

Our research so far has included checking with knowledgeable rare seed suppliers for the most traditional strains



available, and it is these varieties we will be supplying to you. Of course, there may be controversy as to which are the most traditional, but we will maintain enough flexibility to introduce other strains, examine their claim to tradition, and distribute them, particularly if tribal members provide them to the seed bank in sufficient quantity.

The old stories I mentioned are a wonderful aspect to the experience of growing a traditional garden. Over the next several months, we will have some of these stories reprinted and sent to those of you who are interested. Again, if you have other traditional stories, or your version differs from the ones we send out, let us know. (By the way, a great place to tell stories is in the garden. The stories are, after all, another type of seed you are sowing.)

We are preparing a list of recipes which will make use of corn, beans and squash, (not just the fruit, but many parts of the plants). If you have other recipes or crafts ideas which make use of these plants, traditional or not, please send them in and we'll publish in the HowNiKan.

Growing a garden is a rewarding and enriching experience. Children love the

opportunity to dig in the soil, plant seeds, watch them grow, and share their harvest. From an educational viewpoint, it's an excellent supplement to the scholastic process. From a spiritual perspective, reaffirming our part in the life process and connecting with Mizukummukiquac (Mother Earth), is deeply satisfying.

The Seed Bank Program is an opportunity for us all to put home-grown, traditional Native American foods on our tables before, during, and after the Thanksgiving holiday. It is also a tangible sign that the old traditions are not dead, but literally alive in thousands of backyards across the country. And, in part, it might just be a way to require that holiday we loaned to the Pilgrims.

To participate in the Seed Bank Program, send a postcard or letter with your name, address, telephone number, and roll number to:

CBPT Seed Bank Program, 1901 Gordon Cooper Drive, Shawnee, OK 74801.

Send no money. The Seed Bank Program is provided to enrolled tribal members without charge. We are expecting to send out the seeds and instructions in December. The recipes and stories will follow.

Northern California office ready to go

Well, we are just getting organized with the office set up and our phones installed with the record-a-call working. We have had several calls requesting data on membership in the tribe as well as information on our next Regional Council Meeting. With the new letterhead from Oklahoma, we will begin answering letters and corresponding with those who wish information that we can help with. I've been asked to speak at the local high school on the Trail of Death and the Cherokee Trail of Tears. Taped data on both these subjects has been forwarded to me "on eagles wings" by several people. My

thanks for your help.

Planning for the next Regional Council in this area is for Spring 1993 with specific dates due soon. The setting will be in Merced on the shores of Lake Yosemite if all goes as planned. More information will be offered in future notes and, of course, on your invitation.

If anyone needs information on where there are IHS facilities, administered by California Tribes, in their area, please give me a call or write. I'll be visiting the California Indian Agency in Sacramento in November to gather as much information as possible. Also, we have applica-

tions for student scholarships and would encourage the younger members of our tribe to take advantage of their heritage. Many wonderful things are available through our Tribe, as well as getting involved in the Tribal history and cultures if you participate. Anyone with stories to tell on the history and/or early days of the tribe and their involvement should tape these to share. If you need blank tapes, just give me a call.

As you meet others, remember, "A smile is to the Spirit, as the sunshine is to a cloudy day."

Megwetch,

Gary Bibb

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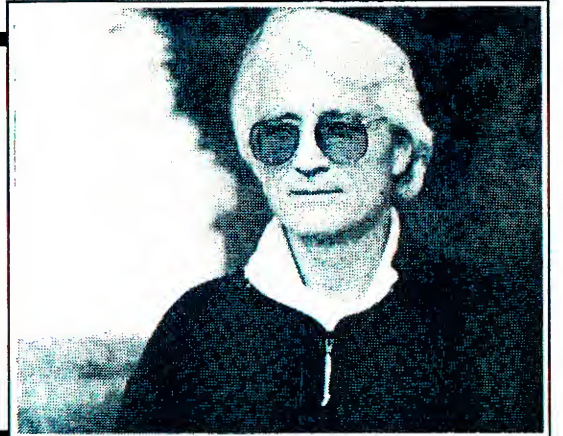
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Medicine Wheel becomes attention-getter at Haskell Indian Junior College in Kansas

Potawatomi tribal member was primary designer of earthwork symbolizing Native values



Duane Evans Photo By Paul Fairchild

By Paul Fairchild

A major work of Native American art is catching the attention of residents of north-east Kansas. On a four-acre tract on the grounds of Haskell Indian Junior College, Lawrence, Kansas, a new work of art, the Medicine Wheel Earthwork, was dedicated on October 12. Designed to symbolize Native American values, the two-hundred-foot Medicine Wheel has come to play a larger role in the spiritual life of Native Americans by providing a setting for ceremony and reflection and by expanding the meaning of the term "Indian art."

On a campus hardly distinguishable, except for its pow wow area, from any well-kept federal institution, the work stands out, from the ground and from the air, as one of few indications of Native American influence on the design of the school. It is reminiscent of the ancient medicine wheels discovered in Canada and Montana, but is believed to be the first contemporary example of that form and the only one so far south. In keeping with the traditions of the earlier works, this one serves as a gathering place and also as a work of orientation. Where some of the earlier wheels were aligned with the direction of sunrise at the summer solstice or with particular stars, this wheel is oriented with reference to magnetic north.

The primary designer, Duane Leslie Evans, is a Potawatomi, an art instructor at Haskell, and son of the late Ruth Battese Norvelle of Shawnee. He received advice and assistance from Stan Herd, nationally-known earthwork artist. Known for his large (up to 160 acres) field designs, plowed and planted to depict still life and portraits, Herd volunteered his skills in planning the siting and execution of the wheel.

The work consists of a large circular design with lines radiating from the center (a fire place) to the four points of the compass, marked by large pieces of native stone from the original Haskell dining hall. Other symbols, a large spirit bird, arrow heads, and a bear claw, speak of the traditions of native American life expressed in a contemporary style of art.

The figures were formed by



mowing the grass of what was once farmland at the edge of a natural wetlands preserve. Due to its material, the Medicine Wheel is not expected to last in its present condition, but to be changed and developed. "We

want it to be the product of many people, to reflect the input of those who take an interest in it," said Evans.

The symbolism extends beyond the items represented in outline. In several senses, the

Aerial photograph of Medicine Wheel

(above) copyright, 1992, Jon Blumb.

Ground view of earthwork looking east (at left) taken by Paul Fairchild.

work is living art. Composed of living material, it is home to countless small spiders who have built webs of uniform size near the tops of the three-foot-high grasses in the center. The webs, sparkling in the early

morning mist, face east and west, echoing the orientation of the wheel. It is living art also in the sense that it is outdoors, exposed to the effects of nature, away from the sterile and protected environment of the museum and the commercial atmosphere of the art gallery. And in the most important sense, it is living art because it is in use for the community from which it came.

Eight days before its dedication, the Medicine Wheel was the site of the start of the Flame Spirit Run, a cross-country relay in which teams of runners carried torches, lighted from the Medicine Wheel fire, toward the four boundaries of the United States: Canada, Mexico, and the two coasts. The fire itself came from the same flame carried around the world in 1986 by runners representing UNICEF. The run symbolized the need for the possibility of unity, peace, reconciliation, and hope among all nations.

At an impressive sunrise ceremony preceding the start of the run, native American leaders prayed for the runners and spoke of the importance and difficulty of what they were about to do. Chief Leon Shenandoah of the Iriquois confederacy prayed in his native language that the sun, moon, earth, and the birds would give them encouragement and strength to endure the run. From the center of the wheel, the runners raised their torches and began the first leg of the 7,000-mile run.

The dedication of the Medicine Wheel took place on Columbus Day, a day observed at Haskell as Native American Day by focusing on the future in light of what has been learned from the past.

Events were scheduled throughout the day from the 7 a.m. dedication to a 3:20 p.m. closing ceremony. Sessions were offered on Native American culture, art, education, language, economics, and politics.

The tone of the day was set by the dedication of the Medicine Wheel, a symbol of Native American values: the relation of people to the earth and its other living inhabitants; the recognition of the closeness of spiritual and physical well-being; and the desire for community and mutual support.

State News

...you're doin' fine, Oklahoma ... Oklahoma, OK!

Creek Nation seeks reservation status; OKC group opposed

From *The Muscogee Nation News*, July 1992

Muscogee (Creek) Nation tribal officials are seeking approval from the National Council for reservation status.

The bill, NCA 92-62, requests the Bureau of Indian Affairs to remove the Muscogee nation from non-reservation status and to increase funding proportionally to those reservation tribes.

Robert Trepp, the tribe's policy analyst, said he believes the Creek nation is a reservation.

"This is still a reservation in the sense that this is a permanent tribal homeland," Trepp said.

Trepp contends that reservations status has been accepted by a federal district court judge when he ruled the Creek's reservation had never been abolished in the tribe's case against the Oklahoma Tax Commission in 1986.

Reservation status is one part of the case that was not contested when the OTC appealed.

"(Reservation status)

should have been given when the tribe won the bingo case," Trepp said. "This is an opportunity that we've been looking for for a long time."

The bill also requests the BIA to increase funding for the tribe to reflect reservation status and to increase the funding for the Okmulgee agency.

Trepp said the tribe is receiving one-tenth the funding that tribes with reservation status receive.

Tribal law enforcement would be affected immediately, said Trepp, and other programs contracted by the tribe from the BIA would gradually be affected.

Trepp also said water, hunting, and fishing rights would also be restored.

Dennis Springwater, assistant area director at Muskogee, said Oklahoma was never a reservation because the land was allotted.

"The Osage have a reservation because they never allotted the sub-surface and the mineral rights are held for the tribe," Springwater said. "The other tribes allotted surface and minerals."

Springwater said he considers a reservation to be something similar to the Navajo or Hopi reservations.

Springwater said he had not seen the bill.

Representatives of the Oklahoma City Muscogee (Creek) Association, who have seen the bill, expressed their disapproval in a letter to Council Speaker Clarence Cloud.

The letter reads: "We would like to point out that the U.S. government has always recognized us as a nation of people; the state of Oklahoma challenged our sovereignty which resulted in (a reaffirmation) that we (are) indeed a sovereign nation."

"We oppose NCA 92-62. We are afraid it will jeopardize our sovereignty and personally choose to remain under non-reservation status."

The letter is signed by Rufus Cox, OCMA chair and five other community officers and board members.

The letter also suggests the matter by "brought before" citizens for consideration in a tribal referendum.

Cox said later that reservation status is a step backward.

"Reservation Indians were dealt with like prisoners of war and were dependent on the federal government for everything. We've never been like that."

Cox said Creeks have a different history, culture, and no land base to justify reservation status. Cox also believes the state of Oklahoma would like to see the tribe assume reservation status.

"If I were the state, and I saw the tribe go into reservations status, the first thing I would do it tell the federal government 'they've admitted they can't handle (sovereignty).'"

"Why in the world do we want to go backward? Is a few more bucks from the bureau really worth it?"

'This is still a reservation in the sense that this is a permanent tribal homeland.'

'Why in the world would we want to go backwards? Is a few more bucks worth it?'

Chamber Board Member

Linda Capps, vice chairman of the Citizen Band Potawatomi Tribe, was one of three persons elected to the board of the Tecumseh Chamber of Commerce in October. She represents the tribe, which has a membership in the Tecumseh chamber.



Cherokees break ground for new Job Corps camp

From the *Cherokee Advocate*, June 1992

The Cherokee Nation enjoyed a time of celebration as ground was broken for the new \$9 million Talking Leaves Job Corps facility in Tahlequah. Cherokee Nation Principal Chief welcomed guests to the event and lauded those present for "reaching out and joining in partnership with the Job Corps students who will become productive members of our society."

Construction is scheduled to begin by mid-June and is expected to take less than two years to complete.

Mankiller was joined by Job Corps Region IV Director T. James Walker. Walker called it a "banner day" and thanked the Cherokee Nation. "They have given us the rare opportunity to build a Job Corps Center," Walker said, referring to the tribe's commitment of land and resources. The new facility will be the first Job Corps Center ever built. Job Corps centers until now have all been housed in buildings constructed for other uses.

Deputy Chief John A. Ketcher commented on the beautiful day and said "it will be a beautiful day when we open the new Talking Leaves Job Corps Center." Tahlequah Mayor Sally Ross, also a tribal member, thanked the tribe for its support of the community through such programs and services as the Talking Leaves Job Corps.

Chief Mankiller pledged her continued support for Talking Leaves, reminding those present of the struggle in 1988 to hold on to the center. The center's lease at Northeastern State University expired and the center was forced to find a new home. After a

heated political debate the center was moved to the tribally-owned motel, the Lodge of the Cherokees.

The chief thanked center director Larry Ketcher and staff members who worked to keep the center in Tahlequah.

The Cherokee Nation will administer the construction contract for the new \$9 million facility. The Cherokee Nation, U.S. Department of Labor and U.S. Department of the interior signed an agreement last year clearing the way for the project.

This was the first agreement signed under Public Law 93-638. It had not been used for contracts between the Department of Labor and Indian tribes but clarification of the law, in a labor appropriations report of the Supplemental Appropriations Act, allowed the Department of Labor to contract with tribes.

The facility will be built on a 20-acre parcel of land south of Tahlequah that was donated by the Cherokee Nation to the U.S. government. There will be a total of 113,000 square feet in eight buildings which will include classrooms, dorms, dining hall, administrative and medical facilities and recreations facilities. The center will enroll 225 students with 200 students living in residence with a staff of more than 100 people.

The Department of Labor awarded the design contract to the joint venture firm of Thomas J. Keleher, Robert M. Hughes and Coleman Ervin Johnston Architects and Engineers of Tulsa.

Talking Leaves Job Corps has been managed by the Cherokee Nation for 14 years. It is one of two Indian-emphasis Job Corps centers in the country.

Capitol display honors tribes in Oklahoma

Stories, history and cultures of the 37 tribes headquartered in Oklahoma are captured in the Year of the Indian Tribal Poster Series, on display now through April 1993 in the north gallery of the State Capitol.

The Oklahoma Tourism and Recreation Department hosted a ceremony Nov. 17 at the Capitol to open the unique exhibit.

The poster series, a culmination of the Year of the Indian in Oklahoma, details tribal history and characteristics and features a pen and ink drawing of a representative chief or tribal member.

"This series would not have been accomplished without the support of the tribes and Indian people in Oklahoma," said James C. Thomas, cabinet secretary for Tourism and Recreation.

"Participants of the first Oklahoma Indian Tourism Conference in May 1991 developed the idea of 1992 as the Year of the Indian and we have supported their commitment throughout the year."

Oklahoma's attention to Native American culture earned the state national recognition in the Travel Industry Association of America's Travel Industry Marketing Awards competition last month in Washington D.C. The Year of the Indian campaign won the Cultural Heritage Award, and judges applauded the project.

"We would not have been able to complete this series without corporate sponsors who had the vision to see the importance of educating Oklahomans about the rich Indian heritage in their state," Thomas said.

Reproductions of the posters will be distributed to schools throughout Oklahoma.

"We're striving for cultural awareness beyond the Year of the Indian," said Nathan Hart, director of the Oklahoma-Indian Affairs Commission.

Gov. David Walters signed the proclamation announcing 1992 as the Year of the Indian in September of last year.

Sponsors for the series are American Floral Services Inc., Globe Life and Accident Insurance Company, OG&E, UNARCO, Thompson School Book Depository, Oklahoma Natural Gas, The Williams Companies Foundation Inc., Southwestern Bell Telephone, Macklanburg-Duncan, Mathis Brothers, Stifel Nicholas and Company Inc., Presbyterian Health Foundation, Cherokee Nation, Chickasaw Nation and the State Arts Council.

KIOWA

TRIBAL NAME: From their own name Ka-i-gwu, which means "principal people."

LANGUAGE: This is the only tribe classed in the Kiowan linguistic family.

HISTORY: The Kiowa migrated southward from the mountains of what is now western Montana, and later took over the Black Hills of South Dakota. After years of war with the Cheyenne and Dakota (who had pushed into the Black Hills from the north), they moved south into what is now western Kansas and eastern Colorado. They had become true Plains Indians, living by horse and buffalo. After a long period of war, they made permanent peace with the Comanche (about 1790). As allies, the two tribes ruled most of the lands between the Arkansas and Red Rivers, resisting white settlement. In 1865, they agreed to accept a shared (Kiowa-Comanche-Apache) reservation in western Oklahoma, signing the Treaty of Medicine Lodge in 1867. After the Battle of Washita and the winter campaign of 1868-69 against the Plains tribes, the Kiowa were forced onto their reservation by the military. In 1892, they agreed to accept individual allotments (although none were issued until 1901 when their reservation was opened to homesteaders).

CULTURE: One of the great tribes of the Plains, reputed to be the most brave and courageous, yet most warlike. Noted for their pictograph calendars, which are paintings on skins that recorded seasons and tribal events. This century, five artists produced as the Kiowa Five elevated Indian painting to 'easel art,' in which the tribe's past is kept alive.

LANDMARKS: Kiowa Tribal Museum (Carnegie); Southern Plains Museum and Indian City USA (Anadarko); Ft. Sill Museum (Lawton); the State Museum of History (OKC); Jacobson House (Norman); and Gilcrease and Philbrook Museums (Tulsa).

CURRENT TRIBAL ROLL: 7,476 in Oklahoma.

KEY POPULATION AREAS: The largest settlement is near Carnegie in Caddo County.

TOP EVENTS: Kiowa Gourd Clan, July 2-4, Carnegie.

TRIBAL HEADQUARTERS: For more information write P. O. Box 369, Carnegie, OK 73015 or call 405/654-2300.

LOYAL SHAWNEE

TRIBAL NAME: Shawnee is taken from the Algonquian word Shawunog, meaning "Southerners." The Loyal band is one of three who live in Oklahoma; each is often simply called Shawnee.

LANGUAGE: Expressive and eloquent, belonging to the central Algonquian dialect group, the southern advance guard of the Algonquian stock, this tribe is closely related to the Sac & Fox.

HISTORY: The tribe lived along the Ohio River in prehistoric times, until wars with the Iroquois forced them southeastward (thus their 'southern' name). The first English colonists found them in South Carolina and Georgia. Various bands scattered and settled in other southern states. For 40 years they waged war with settlers, until 1795 when the Treaty of Greenville was signed. As early as 1800, bands began moving south and west. In 1823, the Loyal Shawnee left Ohio and were forced to settle along the Missouri River in the area known today as Shawnee Mission, Kansas. In 1869, another treaty was signed between the tribe and the U.S. government, and again the Shawnee were forcibly removed, this time to Cherokee Indian territory in what is now Craig County. Many still reside in a small rural community called White Oak, Oklahoma.

CULTURE: Many members still observe ancient tribal traditions -- arts and crafts, religious rites, powwows and speak the native language. Dances of thanksgiving (called the Bread Dance) are held each spring and fall.

KEY POPULATION AREAS: Craig, Rogers and other northern Oklahoma counties.

LANDMARKS: Shawnee Indian Mission (Shawnee); exhibits at National Cowboy Hall of Fame & State Museum of History (OKC); Gilcrease and Philbrook Museums (Tulsa).

TOP EVENTS: Spring Bread Dance, May, White Oak; Fall Bread Dance, October White Oak; Green Corn Dance, August, White Oak.

TRIBAL HEADQUARTERS: For more information write the Loyal Shawnee Tribe, P. O. Box 893, Tahlequah, Oklahoma 74464 or call 918/253-4219 or 918/456-0671.

EASTERN SHAWNEE

TRIBAL NAME: From the Algonquian term shawun, which means "south," or shawnunogi, "southerners." They call themselves "Shawano."

LANGUAGE: The Shawnee belong to the Algonquian linguistic family.

HISTORY: This was a leading tribe with pre-historic settlements in the Ohio River region. Because of the interior position of their tribal villages (away from traveled routes of early times) and their migratory habits, little is known of the tribe's origins. Wars with the Iroquois forced them to migrate southeastward, taking them to South Carolina, Georgia and as far south as the Gulf Coast. By 1692, most Shawnee had moved to what is now northeastern Pennsylvania; another group settled in Tennessee and then were forced into Kentucky. After 25 years, the two factions reunited, settling north of the Ohio River. The Shawnee of Ohio were openly hostile to the U.S. until the battlefield death of their great war chief Tecumseh in 1813. The battle seemed to break their fighting spirit and they made peace with the U.S. While some of the tribe left Ohio, splitting into bands and settling in Kansas, Texas, Louisiana and Indian Territory, the group of Shawnee which stayed behind in Ohio joined with the Seneca-Cayuga tribe in 1832. Known then as the Mixed Shawnee, they later were named the Eastern Shawnee. In 1867, they accepted a reservation in the far northeastern portion of Indian Territory in Ottawa county.

FAMOUS MEMBERS: Tecumseh, Tenskwatawa (The Prophet), Chief Bluejacket.

KEY POPULATION AREAS: Ottawa, Craig, Rogers and other northern Oklahoma counties.

TOP EVENT: Annual Eastern Shawnee Powwow, September 18-20, West Seneca, Oklahoma.

TRIBAL HEADQUARTERS: For more information write P. O. Box 350, Seneca, MO 64865 or call 918/666-2435.

CHOCTAW

TRIBAL NAME: The tribal name Choctaw has its origins from the Creek word "cate" (pronounced cha'te), meaning "red people," a significant term among the native Muscogee tribes that once lived in the southeastern United States.

LANGUAGE: The Choctaw are from the Muskogean linguistic family and their language was the trade medium throughout the lower Mississippi region after the coming of Europeans.

CULTURE: According to legends, the tribe originated from the sacred hill called Nanih Waya near what is now Noxapater, Mississippi. Migrations took them as far west as Mobile, Alabama by 1540. They were pre-eminent agriculturists among the southeastern tribes.

HISTORY: Little is known about the early history of the Choctaw tribe until the eighteenth century. At this time the Choctaw allied themselves with the French, who were fighting the British and their Indian allies, for colonial territories and trading rights. Choctaw lands, which once included much of what is now Alabama and Mississippi, came to the United States by a treaty with Spain. Under the 1830 Treaty of Dancing Rabbit Creek, the Choctaw became the first of the five great southern tribes to be forcibly removed to Indian Territory (Oklahoma). The removal, from 1831-34, was a great cause of hardships for the tribe.

CHARACTERISTICS: Patience, diplomacy and great strength in defensive warfare are the greatest attributes of the Choctaw people.

MOST FAMOUS MALE: Pushmataha

CURRENT TRIBAL ROLL: 53,230

KEY POPULATION AREAS: Atoka, Bryan, Choctaw, Coal, Haskell, Southern Hughes, Latimer, LeFlore, McCurtain, Pittsburg and Pushmataha Counties.

TOP EVENTS: May 2, Pittsburg County Intertribal Club Powwow, McAlester; Sept. 4 - 7, Choctaw Nation Labor Day Festival, Tuskahoma; Sept. 19, Pittsburg County Intertribal Club Powwow, McAlester.

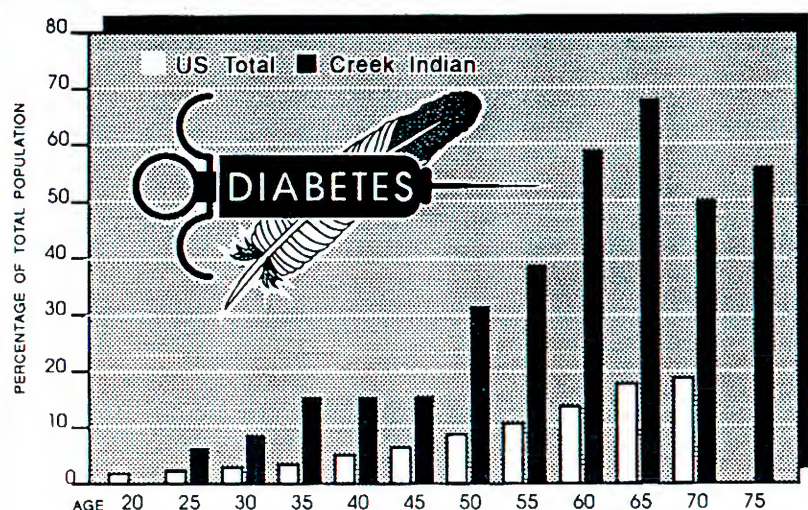
TRIBAL HEADQUARTERS: Durant, Oklahoma. For more information write the Choctaw Nation, P. O. Drawer 1210, Durant, Oklahoma 74701 or call 405/924-8280.

OKLAHOMA 1992
YEAR OF THE INDIAN
NATIVE TRIBES

Brought to you by this
publication and the
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505 Will Rogers Building,
Oklahoma City, OK
73105-4492



Your health...



The incidence of genetic diseases, such as diabetes, may vary dramatically between populations. The chart above shows that Creek Indians are far more likely to develop diabetes than members of the general population. It serves as a warning to all persons of Native American heritage.

Health Services offering assistance to diabetics, families of diabetics

Assistance will be offered to persons with Diabetes and families of Diabetics starting Jan. 1, 1993.

A Registered Nurse will come to your home equipped with knowledge and information regarding your health problem at no charge to you.

If you would like this assistance please call Joyce Abel, R.N., at 275-3121.

A Home Health Aide is available to come to your home at no charge to spend some time assisting you with respite care, preparing a meal, shopping or light housework. If anyone knows of a tribal family that needs this assistance due to illness or disability, please call Joyce Able, R.N., at 275-3121.

Fifty Flu shots were given by Health Services.

Indian Health Care organization gives 'healthy tradition' awards

The American Indian Health Care Association, a national organization dedicated to improving the health of American Indians and Alaska natives, has announced the winners in the Third Annual Healthy Traditions Awards competition. The awards recognize creative approaches to solving health problems which draw on the rich cultural traditions of Native people.

Four top award winners were chosen from a field of candidates representing all regions of the United States and covering a wide range of health topics. The award winners include: Minnesota Indian Women's Resource Center, the Navajo Nation, the Crow Tribe of Montana and the Alaska Native Health Board. The projects received honor certificates and cash stipends of \$250. An additional three projects won Honorable Mention: Native Seeds/SEARCH, Fort Berthold Community College and the Wisconsin Division of Health.

The Minnesota Indian Women's Resource Center won for their "Cherish the Children" curriculum which provides an Ojibwe perspective on developing healthy parenting skills. The Navajo nation received an award for their innovative integration of traditional healing ceremonies and Western counsel-

ing to help heal the pain of child sexual abuse and stop the cycle of violence. Redstar Price of the Crow tribe of Lodge Grass, Montana uses stories of Old Man Coyote and Turtle Woman to get across prevention messages to parents on AIDS and Fetal Alcohol Syndrome. The AIDS Prevention Project of the Alaska Native Health Board was chosen for their creative and high quality materials which provide culturally-specific messages to help stem the tide of AIDS sweeping through Indian country.

The Honorable Mentions include an innovative diabetes prevention approach from Native Seeds/SEARCH which focuses on educating Southwest Native tribal members of the special preventive qualities of traditional desert foods developed and used by their people for centuries. The Fort Berthold Community College in New Town, North Dakota received an Honorable Mention for their excellent resources and program which draw on the wisdom of elders for the prevention of alcohol abuse. The Wisconsin Division of Health won an Honorable Mention for their work with Wisconsin tribes in developing resources on immunization, including beautiful posters, calendars and teaching tools tailored to the cultural beliefs of the native people.

Use of 'laughing gas' among young people is no laughing matter

To many people, especially youth, amyl and butyl nitrate and nitrous oxide have become a popular past time among people looking for a quick, cheap thrill. Nitrous oxide (popularly known as "laughing gas") and the nitrates are among the first "highs" younger people experience. Once inhaled, amyl nitrate triggers an almost immediate increased heart rate and a drop in blood pressure. At the same time, the chemical shuts off oxygen to the inner brain, producing a sudden, intense weakness and dizzy sensation. When amyl nitrate became a prescription item, chemical cousins began to appear on the market. The most popular stand-in has been butyl nitrate. Sold as a "room odorizer" or "incense," butyl became available under such trade names as "Locker Room" and "Rust." Although butyl differs from amyl in legal classification, its effect is basically the same.

Nitrous oxide is used most often by dentists for anxiety reduction and to block pain during minor oral surgery. Extended use can cause brain injury and suffocation from lack of oxygen. Very cold temperatures of the gas can freeze the lips and the throat. Common initial side-effects from using these chemicals include nausea, vomiting, faintness, and

Common initial side-effects from using these chemicals include nausea, vomiting, faintness, and blackouts. Long-term effects include eye disorder, blood cell damage, collapsed lungs and brain damage.

blackouts. Long-term effects include eye disorder, blood cell damage, collapsed lungs and brain damage.

Other categories of inhalants include solvents and aerosols. The solvents group includes everyday things like glue, gasoline, paint, paint thinner and type-writer correction fluid. Aerosols include things that come in spray cans, such as hairsprays, deodorants, cooking oils and spray paint.

One major concern in using inhalants is overdose. Overdose happens so quickly, without warning, that when it does happen, it is sometimes permanent.

We're hoping that if you consider the facts about inhalants long enough, you'll choose not to use them at all. There are just too many good smells in this world. Why waste them? And why endanger your life?



*Too Bad
Babies
Don't Come
With
Instructions!*

If you would like information about parenting issues and answers to your questions about how your infant or child is developing, call Health Services at 275-3121. We're here to offer help and information.

*Happiness held is the seed;
Happiness shared is the flower.*



National News

Sac and Fox considering bingo in OKC

From the *Sac & Fox News*,
Nov. 4, 1992

Much of the Sac and Fox special governing council held Oct. 24 was devoted to the Native American Management proposal to open and operate a bingo hall in Oklahoma City's Bricktown area. The proposal includes donating the land and a planned building to the Sac and Fox Nation as well as entering into a seven-year management agreement at a 60-40 split continues only until initial expenses have been reimbursed to the financial backers for start-up costs and construction.

Thereafter the profit sharing division will be 70% for the Sac and Fox Nation and 30% to NAMC. The operation of the Bricktown bingo is contingent upon placing the land into trust. Manatowa, Rice and Jim Welsh, management consultant (and former realty director for the nation), completed a recent trip to Washington, D.C. where they met with the Secretary of the Interior's legal advisor, Tim Glidden. They reported that Glidden had urged them to quickly process the project in order to place the land under trust before anticipated change of administration on the November 3 election date.

The initial proposal submitted to council consisted of an already existing building in Bricktown, but as that would be more difficult to get into trust status NAMC altered its proposal, instead offering to construct a new building on a vacant commercial lot, located at California and Oklahoma Streets.

Until such time as the property is placed into trust status NAMC will pay property taxes and all other expenses pertaining to the lot. The Sac and Fox Nation will at no time be required to finance any aspect of the project.

Frances Oglepoint, a representative from the Bureau of Indian Affairs, Anadarko Area office, was present at the council to explain the next steps to follow in regard to the Constitutional amendment but was called upon to give her opinion on the NAMC proposal. Oglepoint said that the BIA does not approve agreements for longer than a five-year period and no agreement will be approved without first setting a minimal amount to be paid to a tribe. The minimal amount, she said, was due the tribe and under no circumstances would a lesser amount be accepted.

Welsh assured council that the NAMC board would adhere to

the Sac and Fox Nation tribal laws and ordinances and federal law, stating, "We know who this belongs to." All shareholders involved in the project must first be investigated by the BIA.

Council members voiced concerns about the possibility of entering into a losing business proposition and depleting tribal monies, but Welsh replied that NAMC was directly responsible for expenses and debts.

The financial projections for the Bricktown Bingo for a five-day week, 260 operating days, based on a total of 3,100 players per day spending a daily average of \$44.31 and minus pay out per day and operating expenses, show the Sac and Fox Nation's 60% at \$7,139,244 with \$4,759,496 (40%) going to NAMC.

After council approved the venture Sandy McClelland moved to appoint an "oversight" committee to aid in the contract negotiations and to consist of five tribal members chosen from the council floor.

Selected by council to serve on the newly established bingo committee were Francis Grant, Marjorie Roane, Jan Stevens, Marvin Thurman and Amos Black.

Preservation award given Pequot Tribe

From the *Pequot Times*
October 1992

The Connecticut Trust for Historic Preservation has given a special merit award for its preservation of an unmarked Pequot cemetery accidentally uncovered at Long Pond.

The cemetery was uncovered during excavation for a home and the Tribe took responsibility for preserving the remains found there.

The tribe worked with the landowner, Dr. Kevin McBride, head of the Public Archaeological Survey Team at the University of Connecticut, and Dr. Nick Bellantoni from the Office of State Archaeology, and officials from Ledyard.

"The Long Pond cemetery clearly contained the remains of ancestors of the Mashantucket Pequot Tribe, and preservation of the remaining portions of the cemetery was considered a priority by the Tribe," the newsletter report noted.

The human remains that had been disturbed during the construction project were reburied, with a solemn ceremony, in the Tribe's traditional burial ground. Replicas of funerary objects found in the graves are displayed in the historic exhibit on the casino's

lower level and in a case adjacent to the Pequot Grill, also in the casino.

Discovery of the 300-year-old cemetery prompted the town of Ledyard to amend its subdivision regulations to include a requirement that a cultural resources inventory be made on the sites of proposed building projects.

As reported by Cece Kirkorian in the newsletter of the Council for Northeast Historical Archeology, the Long Pond case has had a meaning far beyond the immediate area.

"The identification, rescue and preservation procedures that were worked out between these various groups is serving as a model for other situations of a similar nature throughout the Northeast," she wrote.

Gamblers bet \$304.1 billion during 1991

From *News From Indian Country*, mid-August, 1992

The nation's gamblers bet \$304.1 billion in casinos, on lottery tickets and horse races and other sporting events during 1991, the latest edition of *Gaming and Wagering Business* reports.

The magazine says the gross wagering handle was up only 0.35 percent from the year before because the economy was stalled in 1991 by the Gulf war and recession.

The results also reflected a marginal decline in parimutuel wagering, lotteries and casino gambling. Legal betting lost ground in relation to the general economy for the first time since the publication started its reports on national gambling in 1982.

Gains in 1991 occurred in diversifying industries, new products and new markets, especially Indian reservation casino operations.

The magazine said Indian reservation wagering in 1991 totaled \$5.44 billion, more than double what it was in 1990 in the rapidly growing industry.

The publication said the total 1991 wagering included \$240.45 billion in Nevada and New Jersey casinos, cruise ships and riverboats, that was 0.7 percent less than the 1990 handle.

The Nevada-New Jersey casino-wagering total included \$149.74 billion on table games, down 7.4 percent; and \$84.4 billion on slot machine wagering, up 10.8 percent.

Lotteries accounted for \$20.99 billion, down 0.5 percent; parimutuel wagering totaled \$17.87 billion, down 1.6 percent; and card room bets totaled \$8.4 billion, up 0.3 percent.

The biggest lotteries included the California lottery with \$1.81 billion in 1991 sales, down nearly 21 percent; the New York lottery with \$2 billion in sales, down 2 percent; and the Florida lottery with \$2.16 billion in 1991 sales, down 5.4 percent.

The balance of the 1991 wagering included \$4.54 billion on charitable games, up 1.7 percent; \$4.18 billion on bingo, up 2.7 percent; and \$2.26 billion on legal bookmaking, up 5 percent.

"Gambling, it is by now abundantly clear, is not recession-proof, but it is faring better than many other industries in treacherous economic conditions," GWB said.

Four winners of journalism scholarships

BOULDER, Colo.- The Native American Journalists Association Board of Directors has selected four American Indian college journalism students to receive its 1992 scholarships totaling \$4,500. Valerie Taliman, a Navajo tribal member in her junior year at the University of Nevada, Reno, was selected to receive a \$1,500 scholarship. Each of the other three students received \$1,000 scholarships.

Taliman, who is the mother of four children, has had extensive writing experience for major Indian publications and regularly freelances for six Native newspapers. A journalism major, her special focus is environmental issues affecting Indian tribes.

Jodi Rave, a Cheyenne River Sioux, is a sophomore at Denver Community College where she majors in journalism. She has won several awards for her writing.

Niles Bird Runningwater, Mescalero Apache and Cheyenne, is beginning his senior year at the University of Oklahoma, majoring in journalism with an emphasis on public relations. He was named 1991 Student of the year by the National Indian Education Association, and has received numerous awards for his writing.

Kimberly J. Baca, Navajo/Tewa, is a senior at University of New Mexico, where she majors in journalism. She has been a reporter for the *Daily Lobo*, UNM's campus newspaper.

The Native American Journalists Association awards some \$5,000 annually to promising American Indian/Alaska Native journalism students, and sponsors other programs to encourage young Native Americans to pursue careers in journalism and communications.

As part of its mission, NAJA hosts a yearly training conference (scheduled for May, 1993 in Kamloops, British Columbia), sponsors Native American student journalism workshops throughout the country, offers college scholarships to Native American students in journalism, and publishes both a registry of Native American radio, print and television journalists and *Medium Rare*, an informational newsletter for Native communicators. In 1993, NAJA will host a major symposium on Freedom of the Press in Indian Country and will continue active involvement in the organizing of unity 94, a joint conference of journalists of color scheduled to convene in July of 1994 in Atlanta, Georgia.

Center assists Indian firms in Oklahoma

The Oklahoma Indian Business Development Center provides the services to all existing and prospective Indian owned businesses in Oklahoma. We can assist in preparing a business plan, financial packaging; procurement information through the use of Dodge Reports, Commerce Business Daily, Office of Public Affairs and many other sources. A Directory of Oklahoma Indian Business has been developed to provide to Federal, State and private sector procurement offices. There are no fees charged for these services.

The Project Director, David Baldwin, travels to Tahlequah, OK to the Small Business Development Center at Northeastern Oklahoma State University to meet prospective new clients every 3rd Friday of the month. Call Sherry at 918-458-0802 to schedule an appointment.

The second Tuesday of every month, Mr. Baldwin meets with prospective new clients at the Kaw Tribal office in Kaw City, OK. Call Mr. Baldwin at 918-250-5950 to make an appointment.

Teresa Bradskey, Business Development Specialist, is at the Peoria Tribal office in Miami, OK every 4th Thursday of the month to meet with potential new clients. Call Ms. Bradskey at 918-250-5950 to make appointments.

Kimberly Lane, Business Development Specialist, is at Shawnee, OK at the Gordon Cooper Vo-Tech to meet with potential new clients the second Friday of each month. Call Ms. Lane at 928-250-5950.

Oklahoma Indian Business Development Center
5727 South Garnett, Suite C
Tulsa, Oklahoma 74146-6238
Phone 918-250-5950
Fax: 918-250-9785

Buffalo Tour working to bring back bison

(From *News From Indian Country*, Oct. 1992) — European Americans once organized themselves to exterminate the tatanka (American bison) and the people that depended on them for their existence.

Now, several generations later, another group of European Americans are working closely with Native American leaders to restore the buffalo on Indian reservations throughout the United States.

The bison restoration efforts will be financed, in part, through a nationwide Buffalo Tour, an idea first conceived the fall of 1991 by Jim Swan, a California environmental author and activist on Native American issues.

Swan's idea is to organize a series of musical concerts throughout the country in order to raise money to finance the restoration and enhancement of existing bison herds on Native American reservations. The motivation behind the restoration is to aid the on-going spiritual and cultural revival of Native people, whose lives were once intimately intertwined with this formerly abundant beast.

Economically, bison restoration would help provide many Native nations with the beginning of a much needed economic base through which jobs could be created through various cottage industries such as buffalo meat production, traditional arts, crafts and clothing.

Another goal of the Tour is to help restore balance to the natural ecology of the plains and other environments. The bison would help enhance food supplies for Natives, many of who live in the nation's poorest areas.

Tour organizers also believe increased consumption of bison meat by Natives living on reservations would decrease the current high rates of heart disease and diabetes among that population. Bison meat has lower fat and higher protein content than beef, chicken or turkey.

Progress in organizing the Buffalo Tour speeded up when major financial backing was contributed by Jennifer Easton, a Minnesotan who has been involved in Native American spirituality, activism and other projects for decades.

Among other initiatives, Easton, 45, owns and operates a reining horse ranch northeast of Minneapolis. The Tour's primary sponsor, Easton recently sold a bison ranch in Oregon where she helped nurture six seed animals into a growing herd of 43.

Buffalo Tour Advisory Board members, along with Easton, include William Tallbull, Northern Cheyenne spiritual leader;

Joan Bird, Montana Nature Conservancy; William Fields, retired Director of Indian Affairs, U.S. National Park Service; Ted Nugent, rock musician, wildlife activist and DARE anti-drug spokesman; George Robinson, chief naturalist, Yellowstone National park; Dr. Arvol Looking Horse, 19th generation keeper of the White Buffalo Calf Pipe; and Carol Ann Heart Looking Horse, Native American educator and activist and Arvol's spouse.

Through the Tour has organized several local events relating to Native American issues in California, project organizers are still working to stage their first major fundraising event. The first concert is tentatively scheduled this fall in San Francisco with Native artist John Trudell and Bob Weir, of Grateful Dead fame.

"I'm committed to restoring the bison on Native lands," Easton said from her rural home in Washington County. "This project will be a lifelong effort, it won't happen over night."

Indeed, Easton's commitment to the bison project can be said to have already spanned 12 generations.

In a letter to Tour organizers, Easton explained how a direct

ancestor, Dagory Priest, first came to Turtle Island aboard the Mayflower and was aided in his survival that first year by local Native peoples.

Easton described the historic and spiritual genesis of her commitment: "(Priest's) blood, like a tiny tiny stream, flowed down through the years and into the present. I am the 12th generation. But for the Natives' care, their sharing of knowledge and food, Dagory Priest would not have survived that first winter. I can think of no finer way, in the coming Year of the Indigenous People, to bless and honor the gift of life these people gave my ancestors, and thereby myself, than to facilitate a project aimed at restoring, to some small degree, the life we, as a nation, have taken from them. In this 12th generation, it comes full circle. It is my time to honor those who nourished the long ago life which has become me. It is my time to give back."

The public may "give back" in its own way through patronizing a catalog of bison-derived products and other Native American arts and crafts that became available Oct. 1, 1992. The free Buffalo Tour catalog

may be obtained by writing to The Buffalo Tour; 9 Locust Ave., P.O. Box 2460, Mill Valley, California 94942.

Organizers hope a series of concerts through 1993 will culminate in a Buffalo Tour Festival August 1993 in LaCrosse, Wisc. — an event they hope to make an annual affair. The festival will follow the international convention of the American and National Bison Associations in LaCrosse. The Tour also hopes to produce a namesake album, which along with the Tour is being produced by Pete Sears. Sears is a 13-year veteran of the Jefferson Starship rock band and studio musician for such acts as Rod Stewart and others. The Tour has also attracted the talents of David Sheirman, a sound technician for Farm Aid, Rock in Rio and the 1992 Winter Olympics.

Actual bison restoration plans are being developed through the Intertribal Bison Cooperative, a newly formed, nonprofit coalition of 24 tribes based in South Dakota. The cooperative recently received a \$50,000 grant from the Buffalo Tour. The money will be used to assist and support tribes in their efforts to produce,

manage and market bison and bison products as well as manage and enhance tribal lands and ecosystems which support bison.

The Cooperative will also work with tribes that have existing herds to help them expand, establish businesses and improve and maintain their bison range. The Cooperative's president is Fred DuBray. Those interested in helping bison restoration efforts in any way should contact DuBray at P.O. Box 831, Eagle Butte, South Dakota, 57625 or call him at (605) 964-4000.

All herds established by the Tour will be owned by tribal governments with the profits reinvested back into the tribal buffalo enterprises. Easton said. All facets of the Tour and restoration work are being developed and will be carried out through close consultation with Native leaders throughout the country, she emphasized.

"I have the highest respect and regard for Native American culture and tradition," Easton said, "Bison restoration will help give many Native Americans hope for the future. It is a key element in restoring the sacred hoop."



Like squash? Then thank the Indians of Eastern America

By John Barrat
Smithsonian News Service

Turkey is tasty, but Thanksgiving Day would be unthinkable without pumpkin pie, mashed potatoes, creamed onions, sliced carrots, buttered beans, baked squash, apple dumplings and other mouth-watering recipes of the season. Yet, traced back to their beginnings as food crops, precious few of these fruits and vegetables are known to have originated in North America.

Pumpkins, for instance, were probably first domesticated some 8,000 years ago in Mexico. Potatoes and tomatoes come from South America. Cabbages come from India and China and carrots are native to Afghanistan.

Following a recent discovery in the Ozark Highlands of Arkansas and Missouri, the United States finally may have a vegetable it can call its own: squash. Searching the banks of isolated Ozark rivers and streams, Smithsonian archaeologist Bruce Smith and archaeologist C. Wesley Cowan, of the Cincinnati Museum of Natural History, discovered a small, wild gourd that they believe is the ancestor of today's many varieties of summer squashes.

"American Indians living in eastern North America first cultivated this gourd (*Cucurbita pepo ozarkana*) more than 3,000 years ago, long before any domesticated plants were introduced from other areas," Cowan says. "It is the fourth-known prehistoric plant to have been domesticated in North America and is important new evidence that eastern North America was one of the world's independent centers of plant domestication and agricultural development."

Nicknamed the "Johnny Gourd" in western Kentucky, *Cucurbita pepo ozarkana* resembles a chicken's egg in color, size and shape, although some varieties are pear shaped, or have green and white stripes. Farmers in western Kentucky have known for decades that it grows in fence rows and encroaches on corn and soybean fields.

"This gourd has been hiding in plain sight from scientists for 150 years," Smith claims. "Because of a belief that this gourd was a 'garden escape,'

botanists and others have not considered it worthy of much interest." Garden escapes are crop plants that have spread outside the fields and gardens where they were planted, establishing wild populations.

Long-standing theories of the gourd being an "escape" were called into question after Smith and Cowan found it thriving far from human civilization in the Ozark highlands. "In almost every stream or river we investigated, we found wild gourd vines climbing up into trees and bushes or stretching across gravel bars," Smith says.

Circumstances surrounding the "rediscovery" of the Ozark wild gourd lend credence to theories that eastern North America was once a center of plant domestication, a controversial point debated by archaeologists for more than 60 years. Three other plants domesticated by Indians in this region are the sunflower, marsh elder (a coarse, shrubby plant common in moist areas) and goosefoot (a weedy, deep-rooted perennial with edible spinach-like leaves; lambsquarter is one of the most common species).

The human transition from hunting and gathering to agriculture was one of the major ecological changes in the history of our planet, says Smith, who works in the anthropology department of the National Museum of Natural History in Washington, D.C. "Agriculture was discovered at different times in different parts of the world, yet eastern North America has never been recognized as one of these places. It has long been assumed that the Indians living in the region that is now the eastern United States sat around passively, waiting



Cucurbita pepo ozarkana is the scientific name of this wild gourd found in the Ozark highlands of Arkansas and Missouri. At right, Smithsonian archaeologist Bruce Smith holds specimens of the gourd. Genetic tests indicate that it is the ancestor of the summer squash.



for other to send them the gift of agriculture."

Credit for the domestication of most food crops in the Americas has been given primarily to Mexico and South America. Because Mexico is home to many wild varieties of cucurbits — pumpkins and squashes — the tremendous diversity of modern squashes and ornamental gourds was thought to have originated there. According to traditional theory, Indians living in Mexico first

collected gourds and planted their seeds for food roughly 8,000 years ago. Cucurbit seeds and knowledge of how to grow them passed from group to group of prehistoric Indians, eventually reaching and spreading throughout North America. In the late 1960s and early '70s, discoveries of cucurbit seeds and rinds — nearly 8,000 years old — in Mexican caves strengthened beliefs that all squashes and gourds originated in Mexico.

However, during excavations in Illinois, Missouri, Kentucky and Tennessee in the 1980s,

archaeologists recovered rinds and seeds of wild gourds from native American camped and village sites that date back 7,000 years. Although the gourds were clearly being eaten, perhaps as a trail snack by native Americans, these leftovers showed no evidence of domestication. Gourd fragments recovered from later sites — 3,000 to 4,000 years old — did show signs of domestication.

"When humans intervened in the life cycle of this plant by collecting and planting its seeds for an extended time, the seeds became bigger and the rind got fleshier," Smith explains. "These are morphological changes we can recognize even though the seeds and rinds may be thousands of years old."

Along with several other researchers, Smith and Cowan began to question the theory that cucurbits were introduced to eastern North America as domestic plants. If they traveled from Mexico as a food crop, why didn't the 7,000-year-old gourd seeds show signs of cultivation? If not introduced as a cultivar, then perhaps it was a native plant.

In the fall of 1990, Smith and Cowan launched an expedition into the remote streams and rivers of the

Ozark Highlands to search for a wild gourd that might be the ancestor of today's summer squashes.

Cowan and Smith studied the life cycle and environment of gourds found on their expedition and determined that they were not "garden escapes," but wild plants long adapted to river floodplain life. Dispersed by floodwaters each spring, the small, buoyant gourds each contain from 100 to 200 seeds. The seeds, which are 25 percent protein, would have made an excellent (but bitter tasting) food for Indians in eastern North America, Smith says.

"Based on our habitat studies, *Cucurbita pepo ozarkana* is a wild, indigenous plant. It would seem difficult to continue to dismiss it as a garden escape," Cowan says.

Collecting gourds from 20 different locations along the Gasconade River in Missouri and the White and Buffalo rivers in Arkansas, Smith and Cowan turned them over to Dr. Deena Decker-Walters and Dr. Terrence Walters, authorities on the taxonomy and evolution of the squashes at the Fairchild Tropical Garden in Miami, Fla. The team conducted a detailed genetic analysis of the Ozark wild gourd, comparing it with other wild gourds and with a wide range of domesticated pumpkins and squashes from the family *Cucurbita pepo*.

"The Ozark wild gourd possesses the genetic pattern that we would expect of the wild ancestor of the eastern North American squashes," Decker-Walters says. Their findings confirmed that these gourds are indeed wild and any other wild gourd known to science.

"It is this wild gourd that Native American people of the eastern United States developed some 4,000 to 3,000 years ago into the many varieties of domesticated squashes we know today," Cowan says.

"The Ozark wild gourd has been crossbred, hybridized, fiddled with in Europe and North America and other places around the world, resulting in the wide variety of summer squashes and ornamental gourds we have today — acorn, crookneck, zucchini, summer squash, ornamental gourds and others," Smith says. Pumpkins, Smith points out, originated from a wild Mexican gourd which is still unknown.

Archaeological and biological evidence surrounding the discovery of the Ozark wild gourd might prompt many archaeologists to re-evaluate theories on the development of agriculture in eastern North America. Cowan says.

"This gourd is one element in a growing body of evidence that agriculture developed independently in eastern North America, through the cultivation of indigenous plants," Cowan explains. "Theories that domesticated plants and the techniques to grow them were introduced from outside are not longer viable."

'American Indians living in eastern North America first cultivated this gourd more than 3,000 years ago, long before any domesticated plants were introduced from other areas. It is the fourth-known prehistoric plant to have been domesticated in North America and is important new evidence that eastern North America was one of the world's independent centers of plant domestication and agricultural development.'

HOWNIKAN

PEOPLE OF THE FIRE

The HowNiKan is published by the Citizen Band Potawatomi Tribe with offices at 1901 Gordon Cooper Drive, Shawnee, Oklahoma 74801.

The HowNiKan is mailed free to enrolled tribal members. Subscriptions to non-members are available for \$10 annually in the United States and \$12 for foreign countries.

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Final legal step remains in tribal gaming compact

By Wayne Trotter

The Citizen Band Potawatomi Tribe appeared on the verge of receiving final approval for video lottery devices this month after receiving a boost from the chairman of the Senate committee which wrote the legislation under which the tribe will operate the machines.

The only hurdle remaining — a declaratory judgment to clear up confusion over conflicts between the old Johnson Act and the newer Indian Gaming Regulatory Act (IGRA) — was headed to federal court as November ended.

Federal District Judge Lee West of Oklahoma's Western Division was scheduled to hear a "friendly suit" brought by the tribe against U.S. Attorney Joe Heaton over Heaton's concerns that bringing the machines onto tribal land would violate the Johnson Act. Although no date to hear arguments had been set late in November, both Heaton and the tribe had urged Judge West to move quickly on the matter. Heaton also had argued not to appeal in event the judge rules in the tribe's favor.

Meanwhile, tribal officials, confident that the compact they signed with the state of Oklahoma under the IGRA would withstand a court test, were proceeding with plans to build a new building just east of the Tribal Bingo Hall on Hardesty Road in Shawnee and connect the two structures together. Tribal Administrator Bob Davis, who also is a member of the business committee, said the new building will be the same size as the existing hall, which has been extensively remodeled over the past several months.

Davis said no decision has been made yet as to whether the new building will house the bingo or the "casino" operation. For the time being, however, space has been cordoned off in the existing bingo building. Tribal spokesmen have said previously that between 200 and 300 of the machines, which are similar to but legally distinct from slot machines, will be placed in between 4,000 and 6,000 square feet of the hall. They will be separate from the bingo area.

Part of the tribal confidence was fueled by a letter from Sen. Daniel K. Inouye, a Hawaii Democrat who serves as chairman of the Senate Select Committee on Indian Affairs. Inouye, the prime sponsor of the IGRA, wrote Attorney General William P. Barr on Sept. 11 to express his concern over the fact that the U.S. attorney's office was involved in the situation.

This is the heart of the Inouye letter to Barr:

"Apparently, even if the State of Oklahoma and the tribal governments in question agree to certain Class III gaming under the terms of an approved tribal/state compact, the U.S. attorney for Oklahoma has indicated an intent to assert that the gaming is illegal under state law and to enforce the Johnson Act. Because this question is not resolved to the satisfaction of the U.S. Attorneys, the state is requesting that the tribal governments bring a suit for declaratory judgment. As you know, the 1988 Indian Gaming Regulatory Act provides that an approved compact between a tribal government and a state acts as a waiver of the Johnson Act. There is no provision of the act that allows the Department of Justice to substitute its judgment on the nature of the underlying gaming for that of the state."

Inouye asked for Barr's "early inquiry and response" on the subject.

The Potawatomi Tribe became the first and so far the only tribe in Oklahoma to successfully negotiate a gaming compact with Gov. David Walters this summer.

Once the confusion over the Johnson Act is cleared up, the tribe should be able to begin operating the machines within 30 days. All that is left to do is carpeting, building a wall and bringing the machines in.



The Players May Come And Go, But This Group Entertained On A Recent Evening

You don't have to be a jazz buff

Continued from page 1

Charles Algood — A resident of Edmond, Algood plays guitar and does vocals with several groups. He is also a fine drummer, composer and arranger.

Les Taylor — A vocalist, Taylor is originally from New Jersey but now lives in Oklahoma City. He appears with his own band each Thursday at Rascal's in Oklahoma City. "He is one of the best 'scat' singers we've heard in a while," said Woolery. "We hope to have him visit again."

Doc Blue (Dr. French Hickman) — A vocalist and harmonica player, Doc has his own band that Woolery said "produces some fine rocking blues ... his vocals and harp playing always please the crowd." His band plays almost every weekend at the better clubs in the area.

And other musicians have appeared at past sessions, such as **Don Petree** on tenor sax and

clarinet; **Dave Stewart** on alto sax; **Floyd Haynes** on tenor sax, alto sax and clarinet; and **Mark "The Chicago Kid" Stebiak** on trumpet. "And they even let Woolery play one now and then," said Woolery, who was particularly pleased when Tribal Administrator Bob Davis finally came to hear the fourth session in early November. Although Tribal Chairman John A. Barrett and Committeeman Hilton Melot

were enthusiastic fans from the beginning, Davis did not count himself a jazz fan and had to be convinced to come and listen.

His verdict? "You don't have to be a jazz enthusiast to appreciate these guys — everything they did was great." And it's no wonder — "We have the best musicians available," Woolery emphasized. "They are world-class artists."



Don Woolery, Doc Blue Jam During A Break